[ARCHERS]

[P. 181-C]

gions most exposed to village influence. Objections to polygyny are based on economic rather than moral grounds. A further obstacle to polygyny is one-way marriage of Mbuti girls to villagers, a practice that Schebesta considers occurs with sufficient frequency to account for the gradual replacement of marriage by exchange by marriage by service or payment.

Polyandry is unknown.

The sororate, writes Schebesta (1948, 384), is usual in the wide sense of the word, and is practiced when the wife has had no children. When a man dies, his widow is not obliged to remain in his band or to remarry; she may choose for herself. But if she is childless, then her own band is obliged to make some compensation and this may influence her decision. Normally, a widow with children remains with them in her late husband's band.

Relations between husband and wife and their children are mentioned above (p. 177). It may be added here that Schebesta notes that, for the few days following the marriage, the young man is freed of any obligation to hunt and may devote his time to his bride.

1; Turnbull E-4. 5 (1951-1955) 1965 FO4 Pygmies FO4
Mbuti

[ARCHERS]

WIDOWHOOD

589 In any hunting band one may find divorced men and women between two states of marriage, and also widows and widowers who have had no chance to remarry. Widows, as mentioned, may remain in their late husbands' bands with their children or return to their own band. Aged widowers, no longer able to provide for a woman by hunting, remain single, as do the infirm, and both are provided for by their relatives.

589 177 Mbuti girls who have married villagers return sooner or later to their parental band; almost certainly when they are no longer fertile and cease to be of interest to their villager husbands. [587] If still young they may take a Pygmy husband; if too old to remarry, they live the life of a widow. These "widows" do their own cooking and receive frequent visits in the forest from their children who otherwise remain in the village. Sometimes one or another of the children will remain with her in the forest.[1]

[1] Such a practice is contrary to what I was told among all Mbuti groups, namely, that such children are never accepted in the forest as Mbuti and may make only short visits, like other villagers.

[P 182-B]

1: Turnbull E-4. 5 (1951-1955) 1965 FO4 Pygmies FO4
Mbuti

[NET HUNTERS]

[p.222-A]

595 Polygyny exists but is almost as incon-
587 siderable as among the archers. It sometimes
[586] comes about through the very informality of divorce. A husband who has been deserted, having made every effort to retrieve his wife, seeks another. After remarrying in this way, he may find that he still misses his old companion and will try to woo her back, or she may return of her own accord. There is no information as to the relationship between the two wives, except that they have separate huts and that there is no open friction.

Widowhood

• 589 Information on widowhood, though not given in detail by Putnam, seems to correspond to the general information given by Schebesta for the archers. Widows tend to remain in their late husbands' band and are cared for by their children unless they remarry.
589 Aged widowers are similarly provided for. But
887 even widows and widowers too old to remarry can play a useful economic role by attending to various chores in camp when the entire band is out hunting, helping in the constant manufacture of *nkusa* twine and barkcloth, and by looking after small children.